

That Bolshevism was not the beginning, but only the visible coming forth of this plan of subversion, is received by all students of world affairs, because of the impossibility of making Bolshevism other than Jewish. It was not the so-called "anti-Semites" that made Bolshevism Jewish, it was the Jewish Bolsheviks. Jewry has always admitted it, and even now the denial of the collective Jewish organizations of the United States is not convincing even to the Jews themselves. When Bolshevism was hailed by the whole world as an honest attempt at the reconstruction of social life in Russia, the Jews had no hesitancy whatever in proclaiming their part in it. They know today as well as they ever did that their part remains.

Perpetuating Baruch's Handiwork

FOR the benefit of readers who considered the personnel of the Russian Soviet Government as given in these pages a few weeks ago, it may be said that the latest information is that, instead of growing less Jewish, the Soviet Government is growing more so. "Persecution" makes no difference to the Jew; he goes ahead with his plan, almost gaily.

In our own country the "fear of the Jews" has led to more honors being shown them this year than ever before, and the three latest public acts of President Wilson, barring his message to Congress, have been the appointment of a Jew to represent the United States in the Aland Islands dispute; the appointment of a Jew to act for the United States as between the Turks and the Armenians; and a laudatory letter to Bernard M. Baruch, who found the War Industries Board such a good thing that he now perpetuates it in a permanent organization. This latter act of Mr. Baruch has a counterpart in Eugene Meyer's activity toward the revival of the War Finance Board, both of which appear to be efforts toward the solidification of the Jewish Government that ruled the United States during the war.

The Jews object—to go back to revolutionary Judaism as seen in Russia—that Trotsky, while a Jew by blood, is an apostate to his people. They point to his statement that religiously he is "nothing." If the reports of addresses that Trotsky made to his special Jewish troops can be believed, Trotsky is a Jew of the true and revolutionary faith and relates all that he is doing to the hopes of his nation. Men who have heard him have reported his words, and they are the words of a Jewish military Messiah.

It is not out of keeping with his character, however, upon learning that Bolshevism had been identified as purely Jewish, to send to America the disclaimer which he did. Indeed, it is quite in keeping with the whole plan. It is just as much a part of the plan as the "expulsion" from Russia of certain Jewish American socialists: it is one of the best ways to get Bolshevik missionaries back to the United States—with perhaps some trinkets taken from the bodies of the czar's daughters, to be sold at high prices as trophies of a noble victory over a gentile power.

In refusing to line up Jewish activities and achievements alongside the written program of the Protocols, and in denying the Jewish character of Russian Bolshevism, the American Jews who signed the latest manifesto to the American people have done just one thing—they have shown by their signatures and the appended names of their various societies just how

well organized they are here in the United States.

One is entitled to remark upon the repeated cry of "Forgery!"—if the Protocols are a "forgery," what must the originals be!

The Jews say that the study which is being conducted of their activities and achievements in the United States and elsewhere constitutes "the worst persecution" to which their race has ever been subjected. If this is true, it throws a very valuable light on the other "persecutions" to which so much pity has been invited.

But it is safe to say that not a single Jew in the United States has been inconvenienced in the slightest by the disclosures. The good citizen of Jewish origin simply says, "I don't know anything about this plan, and if such a plan is in existence I heartily denounce it," and if he is a man whose life in his community has been such as to give worth to his words, his statement is accepted. But that is not the usual course; ordinarily the Jew rushes to the defense, without weighing the charge. And it is this loyalty, splendid in itself, which the leaders of the World Program confidently count upon. Whatever they do, they know that no amount of exposure will alienate the Jew; he remains firm and steadfast, the defender of all things Jewish, regardless of what nature they are known to be.

The "end of the times of the Gentiles" is the one glowing period of history to which the Jew looks hopefully. And if the present times are indeed "the worst persecution" which the Jews have passed through, they even look at that as the certain precursor of the Day of Judah; for it is written in the Messianic hope that the days before Judah's deliverance shall be his darkest.

The rabbis of the Talmud, and they are even today the real leaders of the thought of Judah, prophesied that the arrival of the Messiah would be preceded by "the Messianic woes," which are largely political disorder and anarchy. Great distress will engulf the world. Christian churches shall fall. The nations shall be gathered together and destroyed. Some of the rabbis interpret this "destruction" to mean subjection to the Jews as a world power.

Max Nordau Said He Was Not "Messiah"

THE Messiah for whom the Jews have looked during the centuries is not the kind of Messiah which the Christian world has visioned. He was to be Divine only in the greatness of his natural gifts. One of his names is "Hadrak," which means "sharp-mild," which being interpreted means that he will be harsh to the rest of the world and gentle to the Jews. He will be a military and political leader. No divine revelation is expected to come with him, for the Jewish assumption is that there is and can be only one lawgiver, namely, Moses. Messiah will die, and his son reign in his stead, and his son after him, in the line of a Jewish hierarchy over the earth.

So keen was the expectation of Messiah in recent years that Max Nordau, the Zionist leader, was moved to make a public announcement to the Jewish people that he was not the Messiah, and neither was Herzl.

In short, "the time of the end" for the Gentiles, is the "time of the beginning" for the Jews—according to this teaching.

Unfortunately, many Christians give credence to this on mere hearsay. The Jew has "put over" a

good deal on well-meaning churchmen. The cornerstone of all the errors here, that all who are not Jews are Gentiles. All who have not "the show of countenance" peculiarly Jewish are Gentiles, and all who have that "show" are "the chosen."

When it is known that the Jews, even Scripturally considered, are only one tribe of Israel, and that the rest of their nation could not live with Judah (Jews) because of its darkness and perversity, it ill becomes anyone to give all the glory of Israel to its least progressive tribe, which tribe is Judah. Now between the Jews of Judah, and the Gentile races of the world, there is the great nation Israel—promised to be a mighty people, a company of nations, ruler of the seas, among whom even the Jews were to be outcasts and strangers until the latter times. And in the latter times, the prophecy reads, it is not the Jews who shall take Palestine and rule the world, but it is Israel who shall take Palestine and send or permit the Jews to go there to live. The Jews never have and never will, in their own right, as one tribe, as Jews, hold Palestine of themselves, and rule from there. But Israel will, and there are numerous scholars who say that Israel is the progressive white race, Saxons and Christians. The "end of the Gentiles" is not the rise of Judah, but of all Israel.

Zionism and the Messianic Idea

THIS is said to prevent well-meaning Christians being "taken in" by the false claims of the Jews to be the center of things. Once the distinction between Jews and Israel is clearly seen, Judah steps back into his own place. The distinction is not then between Jews as the "chosen people," and Gentiles as outsiders. The order of precedence is at the present time, Israel first, Judah the outcast who through the blessing of Israel is yet to have a place to dwell in, and then the Gentiles, the outer ring of lesser peoples, who are inferior and will remain so until they die out as the American Indian is doing. The Jews' own scriptures say that Judah is a vexation to Israel. The latter glory is foretold for Israel, not alone to the rebellious and now sadly darkened single tribe of Judah.

The Messianic idea has been greatly stimulated in recent years, and somewhat modified by the unparalleled success achieved by the Jews in governmental affairs. Says Greenstone: "The elevation of the Jews to high positions in the councils of the states and in the world of finance were interpreted by another class of Jews as signs of the approach of the Messianic era."

"Now is the time," cried the Rabbi of Thorn, "as so many Jews have been elevated to high position, and are able to exert their influence over the rulers of Europe."

And now the Zionist movement stands as "the latest phase of the Messianic idea in Jewish history." But, says Greenstone, who makes that statement, Zionism relates only to settlement in Palestine, whereas Messianic expectation includes something more: "Zionism aims at the establishment of a Jewish State in Palestine under the protection of the Powers of Europe. The Messianic hope promises the establishment, by the Jews, of a world-power in Palestine to which all the nations of the earth will pay homage." (p. 278)

And if there be those who see in Zionism and the Messianic hope one and the same objective—is it at all unnatural?

A book containing 236 pages of the first twenty articles on *The International Jew* will be sent to any address, upon receipt of 25 cents in stamps to cover printing and mailing cost.

"I don't know whether the numeral '13' has significant portent for the Jew or the Gentile," writes a correspondent. He can see, however, that influences are at work which means "13" for one or the other.

The British voter has not much of a choice, according to an English writer who lines up the political "field" this way: "The Jew power behind Mr. Lloyd George, the Jew power behind Mr. Asquith, and the Jew power behind Red Labor." You take your choice and however varied the labels may be you get very much the same thing.

The New York World prints the report of a speech in which it was said that every motion picture screen would be utilized to fight the movement of an American instead of a Continental Sunday. The pledge, of course, is based on the acknowledged Jewish control of the motion picture industry.

The London Morning Post, which recently called for the removal of Sir Herbert Samuel, as British High Commissioner in Palestine, now calls for the removal of another Jew, Norman Brentwich, head of the Palestine judiciary, on the ground of favoritism to Jews.

Says a German writer: "At the post-mortem examination of a body lately, there were present the district physician, the lawyer, the surgeon, and a fourth official, all of whom were Jews. None but the corpse was a German. Behold a picture of the present!"

Many American editors are being "taken in" by Jewish propaganda against THE DEARBORN INDEPENDENT's study of the Jewish Question. If the editorials which are being received represented the editors' own opinions, they would be significant. But in almost every case they are mere perfunctory rehash of Jewish

Jewish World Notes

printed propaganda which is being assiduously circulated and forced into the newspapers through the influence of local Jewish advertisers. The ideas come in precisely the same order and often in the same words as they are found in the Jewish propaganda. In this way, many errors get across, the principal one being that this paper has linked Freemasonry with the Jews. Editors, as a service to their country, ought to study the question for themselves.

Jewish papers frequently froth at the mouth because of occasional suggestions that the Jew is not enamored of soldier life. In the United States, at least, this suggestion has always come first from the military authorities, who ought to know. For example, in the Congressional Record, of May 14, 1918, page 7,057, there is a statement that Provost Marshal General Crowder, with the approval of Secretary of War Baker issued on February 14, 1918, the following instruction to medical examiners:

"Causes and Motives of Malingering. These must be clearly understood in order that medical examiners may be on the alert for deception. The foreign-born, and especially Jews, are more apt to malingering (to pretend to be ill) than the native-born; Eastern Europeans more than Western Europeans."

There was, of course, the usual complaint from the Jewish lobby at Washington, and the offending words were stricken out, but the order must have been based originally on the knowledge of the authorities.

A Jew cannot be naturalized in England as a Jew. He must swear that he is of some other race, German, Italian, Russian, Pole or what not.

"So when you Labor men attack Capitalism, you must know just where to train your guns. It must not be on mill-owners, or master engineers; it must be on

the controllers of all capital, the men who at present rule master and men alike, the money-lending Jews who are the emperors of all Capital."—Dr. J. H. Clarke, London, England.

Rabbi Coffee, of Toledo, recently wrote that "every copy of the New Testament is breeding anti-Semitism." And now comes Rabbi Leibert, of Spokane, protesting against a Christmas Tree celebration by the Spokane Post of the American Legion. According to a Spokane newspaper, Rabbi Leibert's protest is that Christmas is "sectarian," and therefore ought not to be countenanced by an unsectarian organization like the legion. The legion commander replied that he was unable to agree with the point, and at last accounts the Christmas celebration was going forward as planned. The West is able to deal with these questions more independently than the thoroughly Judaized East.

In the preface of a little book on the Russian Revolution, Dr. Oscar Levy, himself a Jew, says: "Jewish elements provide the driving force for both Communism and Capitalism, for the material as well as the spiritual ruin of the world."

A Jewish boast has been made that in 20 years they will control dentistry in this country. In New York 85 per cent of the dentists are Jews. Out of 1,503 matriculates in dentistry at a certain university, 1,478 are said to be Jews.